

love of a father concerning his wayward son Absalom, tho under unlike circumstances, yet of deeper moment. "Is the young man safe?" Need we ask, has the preacher a work to do in politics or is he well-nigh handicapped by "the powers that be" in his church, saying, if not in words, actions, thus far shalt thou go but no farther. It is astonishing to note the great power of the liquor element. Neither trouble nor expense is spared. The liquor trade boasts that in New York City alone it controls 40,000 votes. That the saloons are the great centers of political activity is evident from the fact that out of 1002 primary and other political meetings held in New York during the year of 1883, 633 were held in saloons and 86 next door to saloons, while only 283 were held apart from them. These saloons and their keepers are controlled by a few strong men. Two firms controlled upwards of 800 centers of political influence in New York. In their methods they are very shrewd,— "wise as serpents," but by no means "harmless as doves."

The brewers favor boycotting. At one of their congresses they passed the following resolution: "Resolved, that we find it necessary in a business point of view, to patronize only such business men as will work hand in hand with us." They expend money freely at the polls to accomplish their purposes. By direct testimony from the liquor campaign managers it has been ascertained that in the R. I. contest of 1889, \$30,000 was paid for the single object of manipulating the newspapers. It is known that in the amendment campaign in Pennsylvania, in 1889, \$200,000 was contributed in the city of Philadelphia alone by the liquor dealers, while the brewers of New York added \$100,000 more. Altho the liquor lobby, during the last forty years, has used millions of dollars in corrupt bargaining and bribery and never has made a secret of the fact, yet no member was ever caught in the act and it is fair to presume no one ever will be. There is no way so dark they cannot find their road thru. We see this well illustrated lately in the person of Senator Quay of Pennsylvania. Thus does the liquor power corrupt public morals and defeat the popular will. The late Dr. Crosby said, "One of the captains of police is said to have made \$70,000 in one year, by his carefulness in leaving the law breakers alone." Says the New York Times, "The great underlying evil, which paralyzes every effort to get good laws and to secure enforcement of such as we have, is the system of local politics, which give the saloon keepers more power over government, than is possessed by all the religious and educational institutions in the city." I am pressed here to give some facts and figures taken from the Homiletic Review. In London, on Sunday, Sept. 19, 1897, during two hours, two public houses opposite each other, owned by one firm, were watched, and there entered no fewer than 2246, of whom 547 were mere infants and children under 13 years of age. In Preston four public houses were watched

and during two hours 507 children came out with intoxicants, eight of this number reached the age of thirteen; thirty, three years old; 84, the largest number were only six. Verily, is this in line with the wise man admonition, "Train up a child the way he should go." Some statistics recently compiled to exhibit the results of intemperance in crime are worthy of special consideration. There are said to be 52 penitentiaries and over 17,000 jails in the United States. They cost \$500,000,000 to build them. In a single year 1,000,000 persons are incarcerated in them. The immediate expense of this criminality to the country—to say nothing of the far greater indirect expense—is not less than \$100,000,000 annually. The most conservative investigators trace the larger part of this great expense and almost all this dreadful crime and demoralization either directly or indirectly to the drinking habits of the people. I here quote a recent editorial from our own church paper. "Behind a drunkard's murderous attack upon his helpless wife and little children is the saloon which supplied the liquor; behind the saloon is the law which licensed it; behind the law stands the lawmakers and behind these is the voter. Where does the fearful responsibility lodge?"

I ask the ministry, the representatives of the Lord Jesus Christ. What have we been doing to protect, defend and save these almost helpless victims of a drunkard's grave and a drunkard's hell? I want to say, for one, that I have not done all that was in my power to do, partly thru indifference and thru a lack of courage to speak my convictions, against what we all know to be wrong. They say an honest confession is good for the soul.

Brethren, might we not pause a moment to confess, at least, many of us have not done *all* in our power to crush this great enemy of the home, the school, the government and the church. What have we done to save the thousands that fill annually drunkard's graves? What a powerful missionary army would these 100,000 clothed with the gospel of righteousness and filled with "new wine of the kingdom," telling the sinner what Jesus had done for them. Much is said of the twentieth century movement and the blessings never before enjoyed by a people. But is this twentieth century to be ushered in, with the wide open saloon, where from our church doors, we may almost hear the clink of the wine glass and where the gentle summer breezes carry the perfumes of these dives upheld by a Christian nation and protected by the strong arm of the law. Are we preachers of America going to continue in a stupor and see these fair sons and daughters go down to ruin? Are we going to leave unprotected thousands of poor broken hearted mothers and helpless children in rags crying for bread while the saloon-keeper's wife is arrayed in purple and fine linen, faring sumptuously every day? But how rid our country of this curse of the nineteenth century, is the vital question. All Christians are agreed that the saloon is an

evil and a breeder of crime. We have too long been trimming a branch here and there but it is the same old evil. We have been working at the wrong end of this giant of the forest—away up in the branches. Let us for once lay the ax to the root of the tree. The saloon exists in our land largely because the preachers and members of the Christian churches say by their actions—you have a right to be here. Senator Sherman, I believe it was said the way to resume is to resume. The way to get rid of this giant evil is at the ballot-box. The same power that grants the saloon a right to exist has the like power to say it shall not exist. How often in order to save the domination of some corrupt and wicked political machine in a city, saloon-keepers and gamblers and prize-fighters and thugs and deacons and elders, even an occasional preacher, will flock together rather than see the corrupt machine go to pieces. Are we asking too much when we demand that when the ballot-box is opened and the count is made there ought to be something to distinguish the ballot of the thief from that of the lay-member, the thief from that of the deacon's ballot, the saloon-keeper's ballot from that of the preacher as well. "Wherefore, come out from among them and be ye separate, saith the Lord." We need some practical "come-outers" along this line. The preacher is to set the pace in this field of labor, as he is expected to lead in all good work. In politics, then in a practical way, both by precept and example, he is to teach his people so far as Jesus would have him to do fearlessly and righteously in every good work. In the midst of the campaign for righteousness that is going on in our modern life the noblest ambition for a Christian man is to share the fate of righteousness; to be no more popular than Jesus Christ would be, if he stood in his place, and sought as of old to make it easy for men to do right and hard for them to do wrong. Rather than anything else the Christian man should prize having Christ look down upon him and say, "The man who did his duty fearlessly." When Napoleon drew up his troops before the Mamelukes under the shadow of the Pyramids, pointing to the latter, he said to his soldiers: "Remember that from yonder heights forty centuries look down on you." Brother Minister, I know not how many centuries look down on *us* but this one thing I do know, from the pyramid top of opportunity, which God has set us, we look down on the twentieth century now at our door. And as our country has changed the map in the isles of the sea in the past year, wresting men from oppression, with a whole world amazed at our power, so may this twentieth century be ushered in with every dive and saloon, root and branch, swept from every village and city. May God lead us speedily in this mighty work.

The secret of success in life is for a man to be ready for his opportunity when it comes. —Disraeli.